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COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.

A Village Grows Around The Green

Blueprint For Old-Style New Jersey Community

Strives To Create An Uncrowded "Sense Of Place"

by Jonathon Rowe

The following article first appeared in the July 24, 1989 issue of The Christian Science Monitor. It is reprinted by permission from The Christian Science Monitor. ©1989 The Christian Science Publishing Society. All rights reserved.

When Bob Tuschak set out to design Montgomery Village on 200 acres in Central New Jersey, he didn't start with street plans the way most developers do.

Instead, he started with three hypothetical, 17th-century farms. After studying how villages had grown in this part of the country, he tried to project, step by step, how these farms might have evolved into a functioning community. Where might the blacksmith shop have been? How might a farmhouse have grown into a residential neighborhood?

Mr. Tuschak's purpose is not to build a theme village. Rather, he wants this development to have a sense of place--the opposite of the usual tract suburb.

"Once the seed was planted at the village green," he says of the early villages he traced, "it grew as it grew." Making villages "is something human beings do, the

way babies say 'Ma' at their first syllable. But we stopped doing it 40 years ago."

What stopped village-building in America was the consumer boom that followed World War II, and the government programs that promoted this boom: the billions spent on highways, the FHA and VA loans, along with zoning laws that separated homes from shopping areas, requiring highways in between. The automobile, "tore humanity apart."

Tuschak is one of a growing number of real-estate developers and planners who want to start building villages again. Their models are not typical suburbs, or more recent "planned unit developments" that cluster townhouses into residential ghettos.

Rather, their models are the towns that an earlier generation grew up in, such as Lambertville, N.J., and Lenox, Mass. "Towns that have worked and that have wonderful association for us," says Hilda Blanco, a planning professor at Hunter College in New York. These developers are putting apartments over shops, houses near the village center and close together on narrow streets. They are including front porches and town squares and other

inducements to neighborliness. They put offices nearby so people can walk to work.

"It's a blueprint to throw auto-driven America into reverse, restoring sanity to lives automatized by grueling commutes and concrete medians," declared Landscape Architecture magazine.

Developments along this line are cropping up from Manchester, N. H., to Beaverton, Ore. Even Reston, Va., the much-noted "new town" of the '60s, is building a new center based on the village model.

"We are getting more and more calls," says Peter Brown of EDI, Architecture/Planning, who is the architect for Montgomery Village. "People want us to come in and design a village."

That's not surprising. The old sprawling suburbs aren't working anymore, if they ever did. Traffic is emerging as a major political issue, and a whole new vocabulary of suburban malaise--gridlock, latchkey children, and so on--is appearing in the nation's press. California's legendary freeways are so clogged that a Los Angeles radio station has traffic reports at midnight.

Underneath the congestion is an inescapable social fact. The 1950s suburb was built for an American family that doesn't exist anymore. As Jane Jacobs observed in "The Life and Death of American Cities," the suburbs are a "matriarchy" built by men. They can function only if women are present to chauffeur kids, do the shopping, and be there when the plumber arrives.

But today, both parents work in a majority of American families. This not only doubles the rush-hour traffic. It also turns life into a logistical nightmare, when such families--and single-parent families as well--try to navigate a world in which nobody can get anywhere without a car.

And that's not to mention the rootlessness that shows up in more subtle ways. Andres Duany, an architect and a leader of the new village movement, has said, "The civic realm has been reduced almost entirely to malls, so when our kids hang around together they are constantly being urged to consume."

In New Jersey, these trends are especially acute. It is the most highway-intensive state in America, and its roads are also the most heavily traveled. A recent poll by the Eagleton Institute at Rutgers University found that 40 percent of the state's commuters are spending more time in the car than they were just a year ago. A majority of the state's residents say they'd rather live in a small town than in any other place.

"We didn't see a change until the traffic problem reached a peak on what had been rural roads," says Diane Brake of the Mercer-Somerset-Middlesex Regional Council. "Traffic motivates people around here more than any environmental issue."

Montgomery Village was a direct response to these trends. The township had zoned the land for offices, hoping to attract taxpaying businesses instead of families with kids. But then someone calculated that if the land were developed as zoned, the resulting traffic would be overwhelming. The township decided on a radically different approach.

"We tried a self-contained plan," says the township's Mayor Robert Kress, "In which people could live and work and shop in the same area."

As it happened, half the land was owned by the Colfax Companies, real-estate developers. Tuschak, an executive there, is a former Peace Corps volunteer and ghetto schoolteacher who had always wanted to build a new town.

"We took this as a higher order of project," Tuschak recalls. He visited such towns as Pittsfield, Mass., and Pinehurst, N. C., and had more than 30 meetings with a local task force. Their inspiration was drawn from a book, "A New Theory of Urban Design," by Christopher Alexander.

"What are the patterns consistent in all villages?" Tuschak asks, reflecting Mr. Alexander's approach. "We wanted to follow those innate patterns and innate laws."

As presently planned, Montgomery Village will be about half residential, with the other half offices and stores.

The plans show a town center with apartments over shops, and residential streets that harken back to those of the 1920s. There will be an orchard and a farmer's market. Chains and franchise stores are out. (Construction begins next summer, and

should be complete in about five years.)

Tuschak knows he's treading a fine line between the authentic and the artificial. ("We are trying to make good fiction," he says.)

Standing Still On The Land

by Ed Davis

The following article first appeared in the July 26, '88 issue of the Yellow Springs News and is reprinted with the permission of the author.

It amazes me that some people think they own land, as if they can even tell where it begins and ends: if you own that oak, how about the roots side-stepping into the neighbor's field? I prefer to think the land owns me. Having recently satisfied (i.e., bought off) all the legal and financial authorities in order to "own" two acres of land one mile from the northern edge of Yellow Springs, I do not feel in the slightest as if I possess the ground my house stands on (nor, for that matter, the house, which we jokingly say we're fixing up for the next residents). It's even pompous to think at this point that "the farm," as the former tenants called it, has been "entrusted to our care"; rather, through some mysterious yet seemingly inevitable (in retrospect) chain of events, mine and my wife's souls seem to have fallen under the care of this ground.

I've spent approximately 35 of my 37 years living in town apartments; thus, when it comes to country, I have a lot to learn from this ground we "own." For instance, not knowing the names of things epitomizes my rural ignorance. Nearly a hundred trees live with us at this address, yet so far I've learned the names of only a few: catalpa, cherry, dogwood. Like students in my classes, how can they ever truly be known until I've associated name with not only face (bark, leaves) but personality (type, scent, fruit).

My ignorance extends to non-living things. When my neighbor across the road, custodian of his land for thirty-some years and holder of a Ph.D. in gumption, asked me if I have tools necessary to change the oil in the

mower he sold me, I not only couldn't name those tools but was not even able to visualize them. Grinning, Charlie dangled a strange device before me and dared me to name it. Though most people have never seen a can opener for 50-gallon drums, he has slyly made his point: I need help. Like a father with a five-year-old, he never puts me down, having mastered the knack of dispelling infinite ignorance while neither condemning nor condescending.

And he loves to "neighbor," as in: "I'm just glad I found somebody I can neighbor with." The verb is new to my vocabulary, and welcome. Through my neighbor, I now can attach images to verbs like rototill, disk and sucker. "Buying" the land brought me directly to Charlie, who's the living embodiment, the sum total, of this unique piece of Midwestern geography. Through him, this land can possibly teach me how to live on it.

The land, however, can teach without human intermediary. For example, when one of our first broccoli shoots to appear got nibbled to the nub, we nearly despaired. What would it take to discourage varmints (I mean, fellow inhabitants): a fence six feet high and planted six inches underground to keep out burrowers? Friends advised constructing scarecrows and planting marigolds or herbs, but we didn't do anything.

Guess what? No more nibbling; our broccoli grew and we both grinned like kids eating stolen watermelon the first time we plucked earth-fresh stalks and ate them right there under the sun. They tasted like rain and soil. Despite our cottontail family, mole patrol, myriad chipmunks and squirrels, our small, tacky patch has gone relatively unscathed, as though the land itself were saying, "Abide a while, go easy, wait and see." We're slowly learning to listen to the Voice of Patience, but we haven't always.

Etched forever in my mind will be an image of us spraying malathion (vile, vile stuff) beneath our eaves last February in a futile attempt to eradicate the housefly hordes who love to sunbathe on our house (and inside, when they could get in) during one of the warmest winters on record. Melting inside my nylon layers, smothering inside my surgical mask, my wet, gloved fingers freezing, I trudged up and down the ladder while she moved it for me, then agonized over where to dump the left-over chemicals and whether our work would solve the problem.

It didn't, but by March, the fly population had thinned acceptably, only a dozen or so on the patio screen at one time. While I worried about how much I might get for a flytrap farm, the land said: "Next time lay back and wait before breaking out the chemicals." Now if the land will just rearrange itself so the front lawn won't flood up to my calves and over the driveway when it rains, I'll be in heaven. (Well, it has been one of the wettest springs on record.)

So here I am: six months into this country thing, and what do I know? Nearly nothing. But I'm damn proud of that "nearly." I've learned to listen and wait for the land and its inhabitants to speak, perhaps tell me what they know. When we embarked on this venture, we were stressed-out urbanites on the run; now we're stressed-out urbanites standing still. When I stand still here on the farm and hush and listen, beneath Route 68's highway hiss and Springfield Airport's sky-ripping jet roar, I hear avian orchestras sawing, thrumming, wheedling and toodling their woodwinds and fiddles into a frenzy; the neighbor's March-born lambs, their cries nearly human; the redneck rooster crowing all day for the pure hell of it; and every now and then nothing, as when, while jogging on 68, I'm suddenly so alone I can hear the corn growing beside the road, almost hear last night's rain gurgling inside the earth's plumbing, and clouds gently colliding. It all makes me glad this land took me to raise.

Ed Davis is a teacher and a poet, author of the chapbooks Haskell and Whispering Leaves.



It's Not Too Late To Vote

With Your Money

As citizens, Americans vote for political representatives every two and four years. As consumers, Americans vote with their money every day. The decisions consumers make with their money impact not only their own lives, but the direction and health of society as well.

To help people make wise financial decisions that work toward a healthy and productive society, Co-op America has published a 20-page SOCIALLY RESPONSIBLE FINANCIAL PLANNING GUIDE.

This guide is a useful reference and working book for anyone concerned with his or her own financial planning, and how their spending, saving and investing affect social and economic issues. It provides information on the basics of a personal financial plan, along with worksheets to help readers develop their own plans. It also includes a comprehensive listing of socially responsible financial products and services. The guide is an instant network of knowledgeable sources that can be invaluable to individuals, as well as professionals with socially concerned clients.

"Most people would like to live in a world with a clean environment, strong communities, and a climate of peace and justice," says Guide editor Cindy Mitlo-Shartel. "The ideal financial plan is one that builds your personal economic security and helps you reach your goals, while improving the social and natural environment."

Many people feel it is only through political elections and activities that they can express their social concerns. Their economic actions are seen as separate, reflecting only their needs and resources. Co-op America's goal is to help people learn how to make their money reflect their social and political values.

"When we look closely, we often find our money is spent in destructive ways," explains Co-op America Director Paul Fruedlich, "by industries that pollute the environment or companies that treat workers and communities

unfairly, for example. By choosing more carefully where our money goes, we can put it to work for our social values."

The wide range of socially responsible options in the guide illustrates how people can incorporate social criteria into their financial decisions whether they have a large income, or live on limited resources. Strategies can be as simple as moving a savings account to a community development credit union, where the money may be lent to small businesses and housing projects in needy communities--or as complex as having a socially responsible investment advisor screen investors' portfolios according to the social criteria they demand.

The Guide offers alternatives to traditional investment options that allow consumers to support just treatment of workers, economic development in local communities; pollution control; research & production in solar energy, conservation & recycling industries; start-ups of worker-owned businesses; and nonwar-related industries.

This Guide lists 10 money and mutual funds that currently screen their portfolios according to social criteria, seeking out those in peace-, environment-, housing-related and other industries. According to the guide, there are over 25 community development credit unions that allow people to save responsibly on a local level. The guide also lists associations and networks of responsible financial planners and advisers.

The SOCIALLY RESPONSIBLE FINANCIAL PLANNING GUIDE is one of the many products and services that Co-op America offers to help people use their buying power to support their social and political values. Others include a responsible travel service, a mail-order catalog, quarterly magazine, and individual health and life insurance plans. Membership in the national association is \$20 per year, and includes access to all benefits, subscriptions, and special discounts on selected products. For more information on membership benefits or to purchase the 20-page Socially Responsible Financial Planning Guide for \$5, contact: Co-op America, 2100 M Street, NW, Suite 310, Washington, DC 20063; 1-800-424-COOP.

Community Service Conference

"Family" Clusters

Engines Of Effective Community

by Jane Morgan

This year the Community Service annual conference will be on the subject of "Family Clusters--Engines of Effective Community." It will be held Oct. 19-21 in Yellow Springs.

This conference or workshop will be led by Burton and Elizabeth Dyson, authors of Neighborhood Caretakers: Stories, Strategies & Tools For Healing Urban Communities and editors of The Neighborhood Caretaker Journal, a journal of locally converging science, art and vocation. They will be assisted by John and Anita Gibson, codirectors of The Institute of Cultural Affairs, Indianapolis.

Neighborhood caretakers are people who are improving the quality of life in their communities around the world. They are part of the new neighborhood science which is responding to the complex problems of urban life: from crime and drug addiction to homelessness, joblessness and family collapse. Their stories are told by the Dysons in their book Neighborhood Caretakers (see review p. 6).

Neighborhoods, from Detroit's inner city to Villa El Salvador on the outskirts of Lima, Peru, are serving as "social laboratories" for the creation of new methods and models--of affordable housing, responsive health-care structures, land trusts, alternative funding coalitions, skilled leadership and problem solving, and much more.

The Dysons have 40 years experience in community work and health care, ranging from third world villages to rural and urban areas in the United States. Their professional backgrounds include medicine and business--Burt is an MD with a background in medical pathology and community medicine; Betty has an MBA and has started several innovative health-care businesses.

Anita and John Gibson have been partners in family, education, and community innovations for 35 years. Anita has tested self-image transformation theories in pre-school,

handicapped, and job training settings. She is currently the Supervisor of Training at Training, Inc. Indianapolis, an internationally acclaimed clerical and life skills training program. John, a parish pastor for 20 years, joined the Institute of Cultural Affairs staff in 1974 as a consultant and trainer for community based organizations. He coordinates an urban neighborhood pilot project as well as a Home Owner Training program for low-income citizens. Anita and John were among the founders of Earthcare Indianapolis.

During the Dysons early work in neighborhoods, they recognized that social diseases, rather than biological illness, were responsible for most person-days lost from work, family life and chosen interests. Social diseases--addictions, adolescent pregnancy, assault, youth alienation--are the real challenges of medical science and the tools of epidemiology today.

This conference is for people who care about the quality of life in their community of whatever size and who--through their jobs, community, church or other activities--want to take effective action.

Please save the dates of October 19-21st for this very valuable workshop with the Dysons and Gibsons. A conference brochure will be forthcoming later. Those of you who plan to attend may wish to read Neighborhood Caretakers ahead of time which will be sold at the reduced price of \$18 postpaid before the conference.

Book Review



Neighborhood Caretakers: Stories, Strategies & Tools for Healing Urban Community by Burton Dyson, MD, and Elizabeth Dyson, MBA. Published by Knowledge Systems, Inc., 1989, paper; 240 pages. \$20 postpaid; but before October 18th, \$18 pp from Community Service.

by John W. Blakelock

Young and old, black and white, liberal and conservative are all finding common ground in the survival of the planet and us as a species. As quantum physicists delve ever deeper into the basic particles of nature, they find themselves edging closer to the

world of theology. We are moving out of an age of opposition into one of cooperation.

The mantra: Think globally, Act Locally could never be more true. As the Dysons so thoroughly illustrate: the way we conduct ourselves in our marriages, within our families, in our neighborhoods affects our relationship with the entire world.

Dissillusionment, drug abuse, teen suicide, gangland terror are symptoms of a dysfunctional society. Oh, to live in a world in which the extended family passes on three generations of experience in child-rearing; in which agriculture is on a human scale and the food pure; in which economic existence is not contingent on the whims of multinational conglomerates. This book contains the blueprint to get there from here.

In his foreword to Neighborhood Caretakers, Robert Theobald says, "If we are to create this new form of neighborhood and community, we shall have to use different forms of leadership. The compassionate era will be based on very different success criteria than the industrial: Helping people see this reality will be difficult and require highly creative teaching."

This book should be the textbook for that teaching. Teachers and professors at all levels of education should be well versed in the Dysons' techniques for speaking and listening in group discussion. As the tumultuous changes throughout the world render the life-expectancy of history books to a very short term, this manual could be substituted in high school government classes.

The presentation of the material: neatly arranged discourses along with case studies on such topics as communities, vocations, the church, the family are linked by an overall philosophy & visual aids. Chapters feature conversations between "Old Doc" & "Dr. Ter-tia" or "Medical Student" which help open up the information in a fairly natural dialogue.

Experience has taught me that--whatever the situation--the approach is the key, as the Dysons say in their book. In the chapter on Leadership, John Heider, author of The Tao of Leadership, explains what to do when a group discussion hits a snag: "...Do not

stare harder. Relax and look gently with your inner eye...Stand back for a moment and become calm. When a person is calm, complex events appear simple." This shutting down of one's internal dictaphones is at the heart of many eastern and Native American traditions. How much strife and confusion and misunderstandings could be prevented if only we left our preconceptions at the door, when entering into a dialogue or relationship.

Our leaders seem not to have learned the lesson of Vietnam. We're still making the same mistaken assumptions in our dealings with Central America: that others want to be "little Americans" and that those who don't can be coerced by force into complying. The roots of this arrogance lie in kindergarten and in the home. The bully on the playground grows up to be the strutting, posturing politician. My own experience as a father has taught me that mutual respect instills that kind of approach in children. Once the seed is planted & germinates, it needs only attention and tending to blossom into adulthood.

Another Achilles heel that threatens our civilization: the mindset that seemingly inexhaustible natural resources can maintain an economy in which planned obsolescence is essential to keeping the wheels turning. Today we have throwaway children. Suburban flight has left those in our inner cities to scabble over the remains of once thriving neighborhoods. This book outlines a remedy for that too.

Neighborhood Caretakers is for people, Theobald says, who want to create communities "which concentrate on the quality of life rather than the standard of living." It is for people who care about that quality in their towns and neighborhoods and want to take effective action through their vocations, avocations, religious affiliations and other activities.



INSTITUTE FOR SOCIAL ECOLOGY SUMMER PROGRAM

The Institute for Social Ecology has pioneered educational programs in the areas of community technology, bio-regional agriculture, community health, eco-philosophy, social ecological theory, ecology and spirituality and eco-feminism. The Institute's educational approach is a unique blend of rigorous scholarship and experiential learning with an emphasis on the interaction between theory and practice. We have provided training and technical assistance to the Akwesasne Mohawks of upstate New York, Hispanic community development groups on New York's Lower East Side, a small farmers' union in Puerto Rico, low-income Vermonters, and Mayan Indians in the highlands of Chiapas, Mexico.

Each year the Institute offers a summer semester for which college credit is available. This year we will offer the following programs at Goddard College in Plainfield, VT: a 4-week Ecology & Community program, a comprehensive curriculum in the full range of studies encompassed by social ecology; a 2-week Design & Sustainable Community program focusing on land use planning, architecture, and alternative technology; and the Women & Community Development program which explores the potential of women's involvement in the community development process. The summer semester will also serve as the starting point for the innovative Social Ecology M.A. Program, which is offered in affiliation with Goddard College.

Murray Bookchin, co-founder of the Institute and author of books on social ecology, will offer two courses this summer in the Ecology and Community program. This program will feature other educators and activists of the ecology movement such as Dr. Daniel Chodorkoff, co-founder of the Institute and urban anthropologist; Dr. Ynestra King, an eco-feminist theorist; Native American activists John Mohawk & Ron LaFrance; and Margot Adler of National Public Radio's "All Things Considered."

Dates: Design & Sustainable Communities--June 8-22; Ecology & Community--June 23-July 22; Women & Community Development--July 27-August 5; M.A. Program in Social Ecology--June 1990-August 1991. Contact person: Paula Emery, PO Box 89, Dept. R, Plainfield, VT 05667; 802/454-8493.

FOURTH WORLD ASSEMBLY

The Ninth Annual Fourth World Assembly will be held July 11-15, 1990, in Irving Texas, near the Dallas-Fort Worth International Airport. "Community Empowerment For The Ecological Age" will be the theme. The Keynote Speakers will be: Kirkpatrick Sale, co-director of the E. F. Schumacher Society and author of Dwellers in the Land: The Bio-regional Vision; Helen Nearing, an energetic veteran in the fight for alternative modes of living; Judith Plant, editor of an important new book: Healing the Wounds: The Promise of Ecofeminism; and John Papworth of London, England, founder of Fourth World Assemblies and the editor of Fourth World Review.

What is meant by the Fourth World? The Fourth World appears whenever and wherever small communities, small nations or small regions rise up to challenge the overriding bigness that so damages both individual persons and the planetary environment.

The core of the meeting will be FOUR FORUMS:

A. STRATEGIES FOR GEO-ECONOMIC TRANSFORMATION -- Land usage, responsible production, wealth distribution, and exchange systems in your community, in your bioregion;

B. STRATEGIES FOR GEO-CULTURAL TRANSFORMATION -- Ethical re-education, recovering natural wildness, restyling for a partnership society, overcoming racism and addictive patterns, awakening spirit profundity in your community, in your bioregion, on your planet;

C. THE BIOREGION -- Community building that includes, along with humans, the trees, all flora and fauna, the water, the air, the soil, all the delicate interrelations that comprise an integral region of the planet;

D. THE SMALL COMMUNITY -- Community building that recovers aliveness and power in face-to-face neighborhoods, counteracting the powerlessness in both urban and rural areas.

In addition, there will be Workshops, Plenary Gatherings, Celebrative Evenings, and Sharing Circles. For a brochure and registration form write Realistic Living, P.O. Box 140826, Dallas, TX 75214; or for more information call Gene Marshall 214/324-4629.

Family-Community Movement Making Idealism Work

Preliminary Draft of Guided Social Evolution Conference planned by Elaine & Ernest Cohen.

Monday November 12, 1990; 9:00 AM to 5:00 PM.
Quaker Meeting House in Swarthmore (tentative). Cost: \$25, Students \$15.

PROGRAM:

- 9:00 Registration.
- 9:30 Setting of theme: Guided Evolution - Choosing our own Future Socio-Economy.
- 10:00 Position Papers outlining the concepts:
 - A. Limiting Factors--Feasible Solutions; Physical, Ecological limits, Stability Considerations.
 - B. Ethical Issues--Who Chooses? Dangers & potential abuses of Guided Evolution; Potential dangers if we don't top-down, bottom-up, or both?
 - C. Applied Sociology: What do we need to know? What do we know now, how do we get the required knowledge base? Pilot models & Experiments.
 - D. Goals--What value function to optimize: Properties for an ideal human socio-economy Meta-Structure; Essential properties to be Sustainable; Desirable properties to be Moral.
 - E. Where do we go from here?
- 12:00 Vegetarian Lunch at small tables.
- 1:00 Small Group with assigned topics.
- 2:45 Afternoon coffee break.
- 3:00 Wind up and report back from groups.
- 4:30 Action: When & Where do we meet again?

Bringing Forth Blossoms

by James Dillet Freeman

May flowers that rise so fair
And airy in the air,
Like rainbowed rays of thought
In petaled prisms caught,
Embodied shafts of light
Like butterflies in flight--
I greet you with applause.
And yet I sometimes pause
To think how underground,
Down in the dark, earthbound
Roots toiled unseen to bring
Forth this bright blossoming.
Dear roots, I hope you know
This also is your show!

From the May 1989 issue of Daily Word, Unity Village, MO 64065.



Readers Write



ABOUT KEHILLAT MISHPAKHOT

Thank you for putting out the Community Service member directory, which includes our listing. Through it, we have made contact with Dr. Tom Welsh, in Utah. As a sociologist, he is interested in community structure, and community functioning and formation. We are also interested in the theoretical, as well as the practical, aspects of community.

The listing seems fine, for another year. Kehillat Mishpakhot ("Community of Families" in Hebrew) is slowly growing; the individuals are coalescing into a friendship circle. We meet regularly for educational and religious programs, and the steering committee has begun to function. Community formation takes patience!

Our group, Kehillat Mishpakhot, is a specific small-scale experiment in guiding the evolution of culture. I believe the members of Community Service should be interested in the general problem of building communities and modifying culture. Elaine and I are organizing a conference on this subject of "Guided Social Evolution" for late in 1990.

The attached material is a preliminary draft of plans for the conference, which may be released with the notation that it is very early and subject to change. Please let your readers know that we are seeking people to serve on a steering committee for the conference. We really need a few "do-ers," not talkers, and preferably those who live close enough to Philadelphia to participate in several face-to-face work sessions.

Last, but not least, a check is enclosed to keep us paid up for another year.

Ernest B. Cohen, Upper Darby, PA
Editors Note: A preliminary notice of the conference Ernest Cohen refers to in this letter is mentioned on the previous page.

ABOUT ARTHUR E. MORGAN

I still plan to conduct a study group in Oneonta on "The Life, Times, Career and

Philosophy of Arthur E. Morgan, One of the Truly Great Men This Nation Has Ever Produced."

My plan is to whet some people's interest through articles in our church newsletter, and ask for one of our summer services for a fuller introduction, commencing with the reading of Lucy's Prologue to "Finding His World."

I have been dismayed to find that very few of our academicians under fifty profess any knowledge of Arthur E. Morgan. Yet I hear them raising questions to which I feel he gave adequate answers long ago. I was thrilled the other day to find in my unorganized library copies of his Biography of Edward Bellamy and Bellamy's philosophy.

Your newsletter continues to be the best reading to come to me through the mails. I wish you well in all your endeavors!

Lyman Achenbach, Oneonta, NY

ABOUT COMMUNITY SERVICE

Thank you for recently sending me a sample of your newsletter and your book catalogue. I liked what I saw. I was a little surprised to see something so nice when I had never heard of your work before except for references to activity back in the 60's and 70's mentioned in books.

I am sure there are many more potential supporters like me out there who just don't know about your work. You might consider a classified ad in Tikkun Magazine.

Enclosed is a membership and an order from your book catalogue.

Jim Fingar, Athens, OH

Announcements



ALTERNATIVE COMMUNITIES: TODAY AND TOMORROW

Credit course offered through University of Massachusetts, June 5-15.

Held at the Sirius Community near Amherst, MA, this course will explore the benefits and challenges of community living and the innovative ideas being pioneered by these

"research and development centers" for both personal and social change. New community approaches to societal problems will be surveyed, including solar energy, bio-dynamic agriculture, Mondragon cooperatives, land trusts, bio-shelters, social investment, and creative conflict resolution. Thirty new age communities around the U.S. and the world will be explored, including Findhorn, Twin Oaks, and Stelle. Slideshows, presentations by visiting community members, and field trip. Live-in experience in community is also available.

Instructor: Corinne McLaughlin, co-author of Builders of the Dawn. Cost: \$245 classes plus \$25-\$40/day, meals & shared room, \$35-\$50/day, meals & private room. For more information contact: Sirius University Program, Baker Rd, Shutesbury, MA 01072; 413/259-1505.

THE LAND TRUST ALLIANCE

The Land Trust Exchange, 1017 Duke Street, Alexandria, VA 22314, has changed its name to The Land Trust Alliance. The new name reflects the expansion and maturing of the land trust community, now the fastest growing segment of the land conservation movement. The Land Trust Alliance helps land trusts reach their full potential by providing them with services and programs, fostering supportive public policies, and building public awareness of land trusts and their goals.

JOB OPENINGS AT ICE

The Institute For Community Economics (ICE) is a private, nonprofit organization that works for economic justice by providing technical and financial assistance to housing and economic development projects in low-income communities. ICE also offers educational resources and services to a wide range of constituencies. ICE combines skilled, practical assistance in community development with attention to basic philosophical issues and a long term commitment to political and economic social change.

We continue to grow and would like to hire: Revolving Loan Fund Officer, Housing Technical Assistance Provider, and Maintenance & Property Manager. For more information write: ICE, 151 Montague City Road, Greenfield, MA 01301; 413/774-7956.

INTERNSHIPS AT ICE

ICE offers one-year internships for people who are exploring community economic development work. Begin 6/15/90. Compensation based on need. Application deadline 4/30/90. Write Intern Coordinator, ICE, 151 Montague City Road, Greenfield, MA 01301; 413/774-7956.

GOOD LIFE STUDY TOUR & LIGHT LIVING SEMINARS

The Institute For Food and Development Policy is planning three Good Life Study Tours to the small state of Kerala, India, where 27 million people reside with a high order of democratic citizenship and very modest lifestyles. The main event of these Tours is a month-long stay with a middle class rural family with regular seminar meetings to exchange and reinforce new understandings & insights.

Each Study Tour (August, September & October) cost \$900 which covers all expenses except airfare. For more information contact: Institute For Food and Development Policy, Light Living Seminars, 30 El Mirador Court, San Luis Obispo, CA 93401; 805/541-3101.

FELLOWSHIP FOR INTENTIONAL COMMUNITY

The 1990 Communities Directory is nearing completion, with address listings and descriptive paragraphs for about 300 communities, and over 200 alternative resources and services. More than 30 feature articles have been selected from the 85 submitted from across the continent. The Directory will be published this spring as a stiff-spine paperback of over 200 pages (8 1/2 x 11), and will sell for \$13 postpaid from Community Service.

SUSTAINABLE DEVELOPMENT FOR THE THIRD WORLD

Two Intensive Two-Week Courses, June 15-30 (Oregon) and July 15-30 (Mexico), are being offered on "Using Permaculture To Extend Traditional Techniques." Topics covered: permaculture, small-scale agriculture, basic ecology, erosion control, water conservation, soil improvement & biological pest control.

The cost of \$700 per course covers tuition, meals, accomodation and field trips. Scholarships available. For more information contact: Aprovecho Institute, 80574 Hazelton Road, Cottage Grove, OR 97424; 503/942-9434.

BOOKLIST UPDATE

Builders Of The Dawn is now back-in-print and available from Community Service at a new price of \$17.95 instead of \$12.95 as shown in the 1990 Booklist.

I SEE A VILLAGE

Thanks to Dr. Pitzer, director of The Center For Communal Studies at Evansville Indiana, we are able to offer our members "The Story of Arthur E. Morgan" on a 30-minute video tape (produced by Richard Kaplan) entitled I See A Village. It was written by Judson Jerome and mentioned in his article "Mutual Caring Makes For Community" which appeared in our January/February 1990 Newsletter. It can be purchased for \$11, postpaid.

PADANARAM SETTLEMENT CONVENTIONS

The Conventions on May 24-28 and Oct. 25-28, will be introducing "Kingdomism," the next evolution of human society; with open discussions on philosophy, religion, politics, education, economics, or social life.

Everyone welcome. If planning to stay bring bedding, tents, & sleeping bags. Simple meals will be served. For more information contact Rachel Summerton, Padanaram Settlement, RR 1, Box 478, Williams, IN 47470; 812/388-5571.



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Membership

Membership is a means of supporting and sharing the work of Community Service. The basic \$20 annual membership contribution includes a subscription to our bi-monthly NEWSLETTER and 10% off Community Service-published literature. Larger contributions are always needed, however, and smaller ones will be gladly accepted. Community Service is a nonprofit corporation which depends on contributions and the sale of literature to fund its work so that it can offer its services to those who need them. All contributions are appreciated, needed and tax-deductible. Due to added postage costs, overseas membership is \$25 in U.S. currency.

Have Your Friends Seen The Newsletter?

Please send the names and addresses of your friends who might enjoy receiving a sample NEWSLETTER and booklist. (If you wish specific issues sent, please send \$1 per copy.

Editor's Note

We welcome letters to the editor (under 300 words) and articles (700-2000 words) about any notable communities or people who are improving the quality of life in their communities. Please enclose a self-addressed, stamped envelope if you wish the article returned. The only compensation we can offer is the satisfaction of seeing your words in print and knowing you have helped spread encouraging and/or educational information.

Editor's Note #2

We occasionally exchange our mailing list with a group with similar purposes such as the Arthur Morgan School at Celo or Communities Magazine. If you do not wish us to give your name to anyone, please let us know.

Address Change

If there is an error on your mailing label, please send the old label and any corrections to us promptly. It increases our cost greatly if the Post Office notifies us of moves, not to mention that we like hearing from our members and friends!

Consultation

Community Service makes no set charge for formal or informal consultation. Customarily, we ask for a contribution at a rate equal to the client's hourly earnings.

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You can tell when your Community Service membership expires by looking at the month and year in the upper left corner of your mailing label. Please renew your membership now if it has expired or will expire before 6/90. The minimum membership contribution is \$20 per year. We do not send individual reminders to renew.

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